

*The accomplishing path of meditation,
And the one that is this "extraordinarily pure one."
The skillful Bodhisattvas'
Knower of the path is explained as such. [10]*

*Not abiding in existence through knowledge,
Not abiding in peace through compassion,
Distant due to no-means,
Not distant due to the means, [11]*

*Discordant and remedial factors,
Training, its equality,
And the path of seeing of the hearers and so on.
The knower of all is asserted (through) such. [12]*

*Aspects, trainings,
Qualities, faults, defining characteristics,
Partial concordance with liberation and definite distinction,
The assembly of irreversible learners, [13]*

*The equality of existence and peace.
And unsurpassable pure fields,
These are the completely perfect realization of all aspects,
Including this (last) one that is skill in means. [14]*

*Its signs, full increase,
Stability, complete abiding of the mind,
The paths called "seeing" and "meditation,"
Which are for the respective [15]*

*Fourfold conception
The fourfold remedies
Uninterrupted meditative concentration,
And wrong accomplishment [16]*

*Are the culminating clear realization.
The gradual one (has) thirteen aspects.
One single moment is fully and completely enlightening:
Through defining characteristics it has four aspects. [17]*

*Essence, involving Perfect Enjoyment,
Another one like this - Emanation -
And the function of the Dharmakaya
Perfectly express it in four aspects.[18]*

FIRST CHAPTER OF THE ORNAMENT

Of the eight clear realizations the *Ornament* presents one clear realization in each of its eight chapters. The first chapter of the *Ornament* presents the first of the eight clear realizations, the *exalted knower of aspects*. Thus, the first chapter explains the meaning of the *Perfection of Wisdom Sutras* by way of presenting the omniscient mind of a Buddha. The reason for presenting the omniscient mind of a Buddha in the beginning of the *Ornament* is to generate enthusiasm and interest in the continua of trainees. By studying, contemplating and meditating on the first chapter trainees generate faith and aspiration to attain the result of the Mahayana path - the enlightenment of a Buddha. This aspiration in turn motivates them to continue to study, contemplate and meditate on the remaining chapters of the *Ornament*.

However, instead of explaining the *exalted knower of aspects* itself, the first chapter presents the *exalted knower of aspects* by way of presenting the ten topics that characterize or illustrate the *exalted knower of aspects*. These ten topics are enumerated in the first two verses (verse [6] and [7]) of the thirteen verses of the summary:

*The mind generation, the practice instructions,
The fourfold branches of definite distinction,
The foundation of practice -
The nature of the expanse of Dharmas, [6]

The focal objects, the objectives,
The armor, the activities of engagement,
Accumulation and definite emergence:
These are the knower of all aspects of the Conqueror. [7]*

The meaning of these verses is:

[1] **The mind generation** (Bodhicitta), [2] **the practice instructions**, [3] **the four branches of definite distinction** (path of preparation), [4] **the foundation of practice – the nature of the expanse of the Dharma** (Buddha nature), [5] **the focal objects**, [6] **the three objectives**, [7] **the armor** (armor-like practice), [8] **the activities of engagement** (practice of engagement), **accumulation** (practice of accumulation), **and definite emergence** (practice of definite emergence) – **these are the ten topics of the knower of all aspects of the Conqueror.**

Therefore, the ten topics that characterize the exalted knower of aspects and that are extensively explained in the first chapter of the Ornament are:

1. **Bodhicitta** - Bodhicitta is explained first because it is the entryway to the Mahayana path.
2. **Practice instructions** - Aspiring to become enlightened for the benefit of all sentient beings is not enough; one needs to engage in the practice of study, contemplation and meditation on the Mahayana practice instructions of the Buddha and other masters.
3. **The path of preparation** - Having generated Bodhicitta on the Mahayana path of accumulation and having studied, contemplated, and meditated on emptiness, etc. by relying on the Mahayana practice instructions the practitioner then enters the Mahayana path of preparation. The path of preparation is entered when the practitioner cultivates a union of calm abiding and special insight taking emptiness as its object.
4. **Buddha nature/essence/lineage** - The nature of the mind that engages in Mahayana practice is the mind's *lack of true existence*. This lack of true existence of the mental consciousness is called 'Buddha nature' and serves as the basis for Mahayana practice. Having reached the path of accumulation and so forth one is now also able to realize that one possesses Buddha nature.
5. **Objects of focus** - Having explained the basis of Mahayana practice, Buddha nature, the Ornament proceeds to explain the objects of focus of Mahayana practice.
6. **The three great objectives** - This topic is concerned with the objectives or the purposes of Mahayana practice, i.e. it is concerned with the objectives for studying, contemplating and meditating on the Perfection of Wisdom Sutras.
7. **Armor-like practice** - Having discussed the basis, objects of focus and objectives of Mahayana practice, the Ornament now explains the actual practice starting with armor-like practice. Armor-like practice deals with the development of the right motivation which serves as an armor or protection against unfavorable conditions.
8. **Engaged practice** - After the motivation for practice the engaged practice is explained. Engaged practice is concerned with the development of calm abiding, the six perfections, the Arya paths such as the paths of seeing, etc., the four immeasurables and so forth.
9. **Practice of accumulation** - This topic is concerned with the practice of the accumulation of great merit and great wisdom.
10. **Practice of definite emergence** - This practice consists of the practice of eight different 'definite emergences' such as the practice of the three great objectives, of equally realizing the emptiness of all phenomena, of endlessly working for the benefit of sentient beings, and so forth.